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A Revolutionary Measure.

The most important liquor legislation since the enactment of the Raines law in 1896 is now under serious consideration at Albany. It is a measure which in its main feature has been advocated for several years past by the temperance people of the State and has even received favor from radical Prohibitionists. That feature is the extension to cities of the local option which the Raines local option is to be expressed separately by "residence districts."

This bill passed the Assembly on Wednesday and on Thursday was reported favorably by the Senate committee to which it had been committed, but with an amendment defining the "residence district," which its advocates fear will imperil its passage by this Legislature in the short time which remains before the adjournment of the session, fixed for May 5.

The definition of a "residence district" in the Senate amendment is "any clearly described, contiguous, compact section or territory in a city or incorporated village, bounded by street, corporation or other well recognized lines or boundaries, and containing not fewer than 300 qualified electors, nor more than 5,000." It seems to be loose, however, in not defining any distinctly political boundaries, but in establishing artificial dis-* tricts of its own which might be reduced indefinitely, so that instead of the 300 or 5.000 electors required the number of these might be made a tenth as many or even fewer.

Of course, if this amendment is adopted by the Senate it will necessitate the sending of the bill back to the Assembly, where on Wednesday it was passed by only one vote more than the requisite number, and where the day before an attempt to push through its passage had failed.

If, however, the bill in its original or amended form should go through the Legislature, its enactment as law by the signature of the Governor may be assumed, for Governor HIGGINS specifically recommended to the Legislature the consideration of the question of extending the right of local option, now limited to the towns of the State, to cities and the divisions thereof."

It would be a law revolutionary in its effects, for it would close up a large part of the liquor saloons in the cities. It would be the signal for a great temperance agitation, in which would be joined powerful religious interests, both Catholio and Protestant. From many distinctively residence districts the saloons the votes of citizens who are not unfavorable to the sale of liquor generally, but who want no saloons in their immediate neighborhood.

The enactment of this bill, moreover, would practically defeat the attempts so long made by District Attorney JE-BOME, with the favor and assistance of Bishop POTTER and many other citizens of a reformatory turn of mind, to obtain the passage of a bill to allow the sale of liquor on Sunday afternoon. The temperance people assume that under the proposed local option the sale of liquor on any day would be restricted to a relatively small part of the town, and undoubtedly they have much reason for the assumption, because of the probabilities we have suggested.

It is within the range of possibility that religious and other influences might shut up the saloons even in densely inhabited districts where they are now most numerous, on the ground that they produce or aggravate the evils of poverty. For example, on the East Side of the Manhattan borough to the north and the south of Fourteenth street, with an aggregate population in 1900 of more than a million, or an average of more than 250 persons to the acre, there were in 1903 as many as 2.845 liquor licenses. In this part of the town the increase of the population since 1900 is estimated to have been toward 200,000.

It is here that the Jews of New York are mainly gathered, and the rest of its population is almost wholly under the influence of the Roman Catholic Church, the Baltimore Council of which, about twenty years ago, delivered an utterance unfavorable to the business of saloon keeping. The attitude of the Jews toward liquor selling is only conjectural. They are distinguished as a temperate people with respect to all alcoholic stimulants, but for that very reason, perhaps, they might be opposed to excluding in the 121 years of the society's existence, from their neighborhood the saloons which they do use and not abuse. Even on the crowded East Side, however, the be problematical in many districts.

of Manhattan there were in 1900 only | 115 Broadway is now. In the following about 241,000 people, and their number | three years the dinners were held in the has not increased considerably since coffee house kept by Mr. BRADFORD, in that time. It is reasonable to assume that many of the districts here would | was eaten in the Merchants Coffee House, go "dry simply because of the objection mercial revolution that would be re- tavern's good fare. sisted strenuously, perhaps more strenlikely to vote "dry."

borough there are now about 700,000 those on Manhattan Island and the rebill would be problematical, except that in many districts strictly residential sumed that liquor saloons would be excluded. In the city as a whole it is not improbable that the number of saloons would be reduced by at least a quarter, if not a half.

The practical working of local option of this sort would, be arbitrary and confusing. One side of a street would be passage of the measure would be a State; but the time of the session now remaining is so short that if the amendment of the Senate committee is not getting to the Governor seem dubious. If it should become law it would be likely to work a revolution in the liquor

law allows to towns, though in cities the traffic far more complete than that ef-York, the most violent temperance agitation of which the State has had ex-

Materialism and Easter Sunday,

Mr. GOLDWIN SMITH'S letter to-day discusses a subject which has a more serious interest for the older generation of which he is so distinguished a representative than for a newer generation less disposed to wrestle with questions of religion.

When he was a young man at Oxford University and afterward during the Fifth avenue establishment that flour- Transfer bill? And will it read somewhat period of his professorship of modern history the so-called Oxford or Tractarian movement had stimulated there the deepest interest in the religious question. It was the one subject of thought and con- it was at the Hoffman House. In '72 to forestall the courts. The bill is more versation among the men with whom Mr. GOLDWIN SMITH was associated in that university community. The search then was for supernatural and ecclesiastical authority.

Now, in his ripe age, the tendency of minds like his, little less in the Church itself than in the world outside, is to search rather for scientific authority, for a material explanation of the riddle of the universe, and ignore the supernatural explanation as a product of an outgrown superstition. This change has involved a revolution in thought and conviction which has brought pain and misgiving to men of his generation and of his serious views of the obligations of human existence. Having been forced, as he says, to give up belief in the divine revelation of "the miscellany of Hebrew writings, many of them of doubtful authorship and date, some of them plainly mythical," he is distressed by his inability "to find a new warrant for spiritual life," "for any hopes that we may have cherished of existence beyond the grave, for confidence in a divine order of the universe." Throughout the skepticism of which Mr. GOLDWIN SMITH is a representative there runs dread of the consequences to society of abandonwould probably be excluded, even by ment of an old faith without the substitution for it of more than a grossly material hypothesis only. The old bitfaith which science has effected in such

minds. last century. The spiritual agonies of homes of Waukegan that twinkle with to absorb the thought of such men in the plan whose large outlines we welcome complex life of the present.

Meantime the formal observance of certain details. the ceremonies of religion is at least as than ever, and a larger part of the comadvance of the materialism discussed be permitted. There is no hurry in by Mr. Goldwin Smith may be said to Eutopia. It is a known curse of ordinary be peculiarly great, if not general.

There may be less of the essence of been shattered or completely destroyed pipe lines. by materialism in many minds, but, as he says, the churches are still a momentous part of the social organization.

St. Patrick's March Uptown.

The Friendly Sons of St. Patrick have kept a record of all the annual feasts held and the story illustrates vividly the northward growth of the city of New York. The Friendly Sons dine on the result of the proposed option would best in their yearly gatherings. They began in 1784 at Cape's Tavern, a long In the so-called Fifth avenue district | forgotten hostelry, which stood where Water street near Wall. In 1788 the dinner on the southeast corner of Wall and of residents to having liquor saloons in | Water streets. The next year the society their neighborhood, no matter how much | gathered at the City Tavern, which octhey may drink themselves. This region | cupied the site of Cape's Tavern, where includes the so-called "Tenderloin," its first dinner was held. Five years the exclusion of liquor saloons from the organization gathered at this estabwhich would involve a social and com- lishment, an eloquent testimonial to the

For eight years, beginning with 1795 uously than in any other part of the the Tontine Coffee House, at the northtown; but householders in the more | west corner of Wall and Water streets, strictly residence districts would be was the scene of the annual dinners. In 1804 the tables were spread in the Old In the West Side of the Manhattan Coffee House-perhaps Mr. BRADFORD'S

Park place, entertained the diners, but sults of local option as provided in this in 1809 they went back to the Tontine, where for six successive years they ate and drank annually. In 1816 the fesrather than commercial it may be as- tivities were held in Washington Hall, now 280 Broadway. In 1817 the Tontine was visited again, and this was the last dinner of the society in that famous and favorite resort.

For fourteen years, beginning in 1818, the Friendly Sons celebrated St. Patrick's day in the Bank Coffee House, at the southeast corner of Pine and William "dry" and the other "wet," and possibly streets. In 1833, 1834 and 1835 they went it would conduce to the disadvantage of | to the City Hotel, which had succeeded property in many of the districts. The | Cape's and the City Tavern at 115 Broadway. The next two years found them serious blow to the liquor interests of the in the Washington Hotel, Broadway. From there in 1838 they moved uptown to the Carlton House, on the northeast corner of Broadway and Leonard street. rejected and the bill passed as it came In 1839 they were at the City Hotel again, from the Assembly the chances of its but, bold explorers, in 1840 they were eating at Niblo's Tavern, far up Broadway, at the corner of ince street. Apparently the experiment was unsatisfactory, for from 1841 to 1849 inclusive fected by the Raines law of 1896. At the City Hotel provided the dinners. any rate, it would stir up in every city, In 1847 and 1848, the Irish famine years, and more especially in the city of New | there were no banquets. With the gathering of 1849 the City Hotel disappears from the list, and in 1850 for the first time appears the name of a family destined to become famous—Delmonico. In that year the society dinner was held in Delmonico's Hotel in William street. In the following six years the Astor House was the scene of the dinners. Then for six years the Metropolitan Hotel catered to the society. In '63 way and Chambers street, and from

ished under the same name. Now come the names of hotels familiar serted Delmonico's it went to the Hoffbefore it became the Waldorf-Astoria, ation.

and the Waldorf-Astoria. may penetrate beyond Central Park, and tute. perhaps 121 years from now they will be feasting in a new Delmonico's, built somewhere near the middle of the present borough of The Bronx.

The City of Rest.

On the snow soft seas of slumber like a gossamer I float,

Free from carking care and cumber, eating of th I am mostly done with working, I am plunged in

easeful joy:

The Earthly Paradise, with public conterness of the assault of infidelity on trol of municipal futilities, is about to religion has been replaced by alarm at be opened, we hope; and opened within expert opinion entitled to have weight the completeness of the destruction of thirty-five miles of Chicago. Waukegan, hitherto famed for its bluff and its It is probably true, however, that in things, and it's going to rise early. Dr. the newer generation of more educated H. T. NESBIT holds that strenuousness is minds there is little distress on this ac- a mistake and there is no joy but calm. count, little thought about the future We could have wished that he had delife, no concern about the questions of cided to abolish work. At least, he plans Oxford so violently in the middle of the ing in the antelucan hush upon the happy that period have been succeeded by indif- many nightcaps and drone with honest erence, or, at least, the questions then so snores, he has seen a glorious vision. disturbing are set aside as insoluble, and Why should labor and repose not be therefore not worth thinking about. The distributed more evenly and according material world offers questions enough to a scientific plan? So he has made a gratefully even if we must object to

We are in the shadowy isle of bliss. general as it was in the days of Mr. Oceana, Eutopia, Waukegan of the fu-GOLDWIN SMITH'S youth. The celebration | ture. It is 4 A. M., high noon in the Tenof Easter to-day will be more imposing derloin; getting-up time for the "official bellringer" of Waukegan. Dr. NESBIT munity of New York will pay heed to it. insists that the official bellringer "arise" The Passover will also be commemorated at this unseasonable hour. There by practically the whole body of the should be no bells but wedding bells in Jewish community, although in it the Eutopia; not even telephone bells should life to have to answer the telephone. There should be no bellringer. No man religious faith than formerly, but more re- should have to get up at 4 A. M. Let gard is paid to religious formalities. The us have peace, especially in the morning. beliefs on which religion rests may have | Milk should be distributed by automatio

Dr. NESBIT'S bellringer is up for an hour without a thing to do. A clear waste of time; but perhaps he is expected to play solitairs. At S A. M. he pushes a button in the City Hall, and a only for his previous hard carned experience, bell rings in every bedroom in the city." This is an unwarrantable invasion of the right of privacy. Not even to share in the blessings of improved Waukegan will a wise man consent to be rung up at 5 A.M., unless for the pleasure of going to sleep again. And this municipal alarm is plainly premature. Breakfast is not served in the municipal dining room until 6. An hour is too long a time to give to the morning bath and toilet. The air at 6 A. M. is often insalubrious. Breakfast should not be served, save by special order, before 11 A. M., and it should be served in bed. How are the women folks to go out in the rain and snow? But Dr. NESBIT means well, and we go on with his syllabus of the day:

* 7 A. M .- Work commences.

" I P. M .- Day's toll is ended. " 2 P. M .- Dinner in municipal dining room. * 8 P. M.-Every citisen must rest one hour. * 4 P. M .- Daily paper of the city, with no report

given in ideal living. "SP. M .- Light refreshments, card playing, ancing of theater going. " 8 P. M .-- All citizens go to bed."

of crimes or scandal, is perused, and instruction is

-in Water street near Wall. Then for are willing to concede to "the dignity of IS MATERIALISM ADVANCING? The present population of two dinners the Friendly Sons went to labor," a dignity few of us pine for, that Brooklyn is estimated at toward 1,500,000, the Tontine again, deserting it in 1807 every other April 31 should be a working and in the other boroughs it is about for the Phænix Coffee House, in Wall day, but no true thinker will go any In these the conditions as re- street. In the next year Mechanics' Hall, further. Dinner at 2 P. M. may be all spects the liquor traffic are similar to on the northwest corner of Broadway and right in Boston, but it is unworthy of Waukegan. Here is a better time card:

12 M .- Read papers for one hour. 1 P. M.—Slesta for two hours and a half. \$:50 P. M .- Bridge whist, municipal golf, tennis, squash, skittles, baseball, pitchpenny, poker, &c.,

secording to the season. 5:30 P. M.-Tea in municipal assembly rooms: nunicipal Scotch and soda in the Recreatorium; concert by municipal band.

6:30 P. M.-Dinner, a la carte for two hours. 8:30 P. M.-Municipal theater, vaudeville, comic

pera, circus, hippodrome. 11:30 P. M.-Municipal concerts in the Lobsterium. Light and heavy refreshments. 2:30 A. M.—Billiards and pool in municipal billiard

rooms (open all night). 4:30 A. M.—All citizens go as they please.

We mention in no carping spirit these modifications of the Nesbittian scheme. Here is another excellent provision for crippled veterans:

" Those over 50 years of age may stay in bed until 8 A. M., and take breakfast at 9 A. M. They are barred from work of any description and all they have to do is to walk about the city showing a good example."

For "8" and "9" respectively substitute "as long as they please" and "when they please." But the injustice of this justice to the venerable is clear. Persons more than 50 are too old to work. Persons less than 50 are too young to work. Dr. NESBIT must take off the curse of labor altogether. Then Waukegan will soon be bigger than Chicago.

Memorandum.

As Governor Higgins looks mournfully at the piles of remonstrances against the Mortgage Tax bill, and the hour of signing draws uncomfortably near, is he the dinner was in Delmonico's at Broad- thinking of accompanying his approval of the bill with such an apology and con-'64 to '68 in the Fourteenth street and fession as he appended to the Stock as follows:

"I have been advised that some parts to all New Yorkers. In '69 and '70 the of the measure are hardly constitutional, society went to the St. James. In '71 but it is not the province of the Executive the Hotel Brunswick entertained it. or less experimental. Should it prove Since then the years '75, '78, '84, '96, unsatisfactory, it can be repealed. To '97 and '98 are the only ones in which have attempted to modify it or to secure the dinner has not been held in Del- the passage of a substitute would have monico's, the society following the necessitated a discussion that might restaurant first to Madison Square and have prevented the enactment of any then to Fifth avenue and Forty-fourth mortgage tax law. Other States have street. The six times the society de- passed laws to tax mortgages. It remains to be seen if the voters of the State man House, the Metropolitan Hotel, of New York will not bear the tax cheerthe Brunswick, the Savoy, the Waldorf, fully rather than submit to direct tax-

"Should the economic and political Thus the Friendly Sons of St. Patrick effect of the measure indicate that the have moved uptown from the foot of experiment has been inimical to the wel-Broadway to Fifty-ninth street, the fare of the State, I pledge myself to Savoy being the most northerly point recommend the Legislature to find some they have reached. In the future they more equitable and productive substi-

"I can assure all intending borrowers on mortgage, and all the 112,000 mortgagors whose mortgages are now on record in the State, that the Legislature, in its wisdom, has forbidden this tax to be paid by them. Due comity to that body prohibits me from denying its competence as an authority on political economy. The fact that some Republican regarded as additional evidence of the of the Voltairean era. It had no Darwin. Careless as a bird I'm chirking, in Waukegan, strength of the arguments in favor of the It is extremely controversial, and therefore ests' oppose it is another argument for it. We are not legislating for a class, nor is

with 'the plain people.' "I approve this bill in the hope that mineral waters, now rises to grander the people will approve it. If they do, it will be a Republican measure, one of a long line of useful and salutary statutes passed by the Republican party. If they do not, it was understood from the first that the act was an experiment and that religious controversy which agitated to make its incidence less offensive. Gaz- it was subject to improvement, revision or repeal."

The meeting of the general agents was, in effect, protest from the pollcyholders, through their epresentatives; for the general agents are the real epresentatives of the pollcyholders. They are learnest to the mass of the Equitable's patrons.—Singhamion Press.

And how often not only the nearest but also the dearest!

Judging from last November's election returns, there isn't much of a field left in Minnesota for an organ of Jeffersonianism.—The Tribune. The point of which probably lies in the fact that the electors of the State of Minnesota chose a Democrat for Governor on Nov. 8, 1904.

Unhappy Lot of the Hotel Cashiers. TO THE EDITOR OF THE SUN-Sir: If we are civilized, how is it that hotels of the first class comel cashlers and other intelligent employees to abor very long hours, eat bad second-hand food,

and destroy their liberty and freedom by silly Although one out of every thousand succeeds in filling the position or comes up to the general requirements in this hotel slavery, he is treated with disrespect and regarded as a "grafter." The eating, which is a part of a cashier's pay, is of the very lewest grade. The service is rank and the food vile, even rotten at times. The late watch that goes home to visit their families at 2 o'clock A. M.

takes soup for breakfast the following noon or goes without.

The cashier handles from \$700 to \$1,000 a watch, makes addition for forty ignorant waiters, pays a five-cent error, incidentally standing to lose a couple of months pay, and works until the last all-nighter, who hates the sight of a bed, goes: receives

ficial New York are not degenerating, how is it an intelligent man must eat his meals with the scum of Southern Burope, and cut his own hair in order to keep the wolf away from his door? Is it then to be wondered at that so many cashlers throw up he sponge! New York, April 22.

The Fight That Revolutionized Naval Warfare. TO THE EDITOR OF THE SUN-Sir: Would it not be an attractive and spectacular feature of the proposed exposition at Jamestown, Va., to have the battle of the Monitor and Merrimae recnacted in Hampton Roads? The cost would be slight, and the only objection which might be urged against the demonstration is that it would reopen old argu-

ments, and possibly cause bitterness. There are many of the old monitors rusting in he navy yards, and it would not be difficult to duplicate the Merrimack with an old barge clad with wood in imitation of the railroad iron which It would not be necessary to sink any frigates,

ironciad. for the fight between the two ironclads would be enough, and blank charges would be almost as effective as were the exchanges between the two vessels in the memorable fight which revolutionized naval warfare. The maneuvers could be repeated according to the most accurate history of the event and under the supervision of several of the survivors, and the sham battle could be viewed from a hundred points of vantage, including the exposition grounds, the nearest point to the scene of the The hours of labor are too long. We

TO THE EDITOR OF THE SUN-Sir: It would seem that the answer to the question whether materialism has been making way must partly depend on the meaning attached to the word. My friend Prof. Tyndall, as I think I have said before, called himself, and insisted upon being called, a materialist because, as a man of science, he believed that in matter was the potentiality of all things, while in sentiment, character and aspirations no human being could be less material. In this I believe he was the type of many who, though they have embraced the materialist hypothesis, remain spiritual in character and aim. Militarism, football and bridge seem to show that the flesh, whatever the source of its prevalence, just now is strong.

It can scarcely be denied that between

the higher criticism on one side and Dar-

win's momentous discovery on the other materialism, in the scientific and philosophic sense, positive or negative, is gaining ground. We are called upon at all events to find a new warrant for spiritual life, for reliance on the dictates of conscience, for any hopes that we may have cherished of existence beyond the grave, for confidence in a divine order of the universe. We can no longer believe that the miscellany of Hebrew writings, many of them of doubtful authorship and date, some of them plainly mythical, are a divine revelation. Nor is anything to be hoped from an attempt to evade the difficulty by suggesting that Deity, in its dealings with man, had to accommodate itself to the Darwinian law of evolution. Of the Gospels, criticism has spared only the character and teachings of Jesus, which, on any hypothesis as to His nature, have given birth to Christendom. In the authenticity, contemporaneity, harmony of the documents, we can confide no more. We can no longer sincerely accept the evidence for the Incarnation, the Immaculate Conception, the miracles, the Resurrection; or deem it such as would certainly have been given in proof of a revelation which was to be the light of the world. Moreover, the Fall being a myth. as it is now allowed almost on all hands to be, there is no ground for the Incarnation and the Atonement, a disclosure which in itself is fatal to the dogmatic and traditional creed of Christendom. Nor, we must sorrowfully confess, is the collapse of our evidences limited to the case of revelation. It extends to that of natural religion. Bishop Butler's proof of immortality, resting on the separate existence of the soul as an entity breathed into the body at birth and released from it at death, has been swept away by evolution. Theism itself has been seriously called in question, and arguments founded on the proofs of universal beneficence, such as the writers of the Bridgewater Treatises deemed conclusive, will unhappily no longer avail. The wrench is great; but through frank abandonment of that which cannot be sustained lies our only road to truth.

For the first time perhaps in history, man stands with his unassisted reason, independent of any revelation or tradition, in face of the mystery of his existence and of the order of the universe. If there is any historical precedent, it is probably the position of the Greek philosophers. But the Greek philosophers were children in science. Their cosmic speculations were ingenious guesses. Ethics they cultivated. But in that region also they failed to look seriously, if they looked at all, at the questions which most deeply concern us now. Besides, their minds were not free from the bias of traditional theism. Socrates worshipped the gods of the State. and bequeathed an offering to Esculapius. Little will be found in the Greek philosophy. at all helpful to present investigation. The wanting in breadth and in calmn vision. Besides, neither Voltaire nor Rousseau is independent of theistic tradition. Voltaire, as we remember, avowed his belief that the fear of God was necessary to save our throats from being cut; and he built a church with the inscription, "Deo Erexit Voltaire," which, if he had said what he meant, would perhaps have

been "Voltairio Erexit Deus." No one surely can treat these questions lightly. No one can think that even in a social point of view it matters nothing whether death ends and cancels all or whether conscience is a delusion. Dr. Osler may be right in saying that most people think little about a future life. This may be partly because the future life has been presented to them in a guise which no mind can grasp, and which is at variance with their practical sense of justice and mercy. Still, the belief has been there; and so has the authority of conscience The churches are a momentous part of our social organization, and on these beliefs they rest. Habit and opinion will sustain them, probably are now sustaining many of them, after the departure of positive belief. They may glide, as not a few of them are now gliding, into social reunions, more or less spiritual in tone, under the direction of a pastor, with side shows of various kinds. The impression, perhaps even the moral influence, may linger when the definite belief has passed away. But the end of this must come. Meantime, inquiry has happily become earnest, calm and tolerant. It may yet end in inducing the germ-plasm to limit its unbounded pretensions and leave room for the continued existence of spiritual life, and of such hopes as may reasonably be attached thereto. A new religion independent of tradition may

yet be born. In the mean time there is a natural tendency to take refuge in fantastic speculations of the spiritualist kind against which we have to be on our guard. GOLDWIN SMITH.

Mr. Tarbell's Speech. TO THE EDITOR OF THE SUN-Sire What

a joy to the onlookers a few days ago to see Truth, which, metaphorically speaking, had been crushed to the earthen tiling of a hotel corridor, bob up serenely or rise again when Mr. Tarbell was moved to utter those noble words: Mr. Alexander is the soul of honor and would

rather cut off his right hand then have this scandal

Can any one doubt that the above is actually the truth, the whole truth and nothing but the truth? A LAPSED POLICE. NEW YORK, April 22.

TO THE EDITOR OF THE SUN-Sir: The story in last Saturday's issue, "A Little Child in the Dark." was a fine bit of reporter's work. It reminded me of another remarkably well told story that ap-peared in THE SUN ten years or more ago, telling of the murder of his wife by an Italian barber named Nino. THE SUN's stories of the tragic and often humorous happenings on the East Side are not ap-proached by the commonplace reports to be found in the other New York papers. You certainly do

> Life is real, life is carnest, And the grave is not its goal; Rather 'tis to see which party

WAYS OF THE POST OFFICE. Experience of an Ohio Man Who Wrote

to "Bradleys," Long Island. TO THE EDITOR OF THE SUN-Sir: vate citizen has no chance against the Gov-ernment. I had occasion to visit one of those collections of houses where a lot of city people ive nights and have their dogs, children and other domestic animals brought up and hygienically cared for. The name of this particular place was Baldwins. I transacted as much of my business as I could at the time and left with a request from the man I met to write at once when I reached home. He seemed impressed with my proposition-in fact, said so, and simply wanted it in writing, and a little time to think it over, before giv-

ing his assent. When I got home I considered the matter practically cinched, and told my wife it was about the easiest I ever pulled off. So I sat down and wrote to Mr. Amos C. Fisher. I enclosed a stamped envelope, directed for a reply. Then I sat down to wait, and I did just what I started out -or rather down -to do. I waited long enough for Mr. Fisher to consult his attorney, minister and family doctor and then my letter came back to inform me that the postal authorities could not find any such place.

I was sorry I had voted the Republican ticket the fall before. Free government was a failure, if this was the best it could do. There had been, so far as I knew, no convulsive efforts of nature that would cause the total disappearance of any considerable part of Long Island. It could be charged only to crass stupidity on the part of the department. This much, along with other, remarks sarcastio, I carefully wrote out and sent to the superintendent of the railway mail service for that district. That time I got a response. It was a mild one and was pinned to my letter. it stated in gentle words that somehow had a ring of sincerity about them, that careful a ring of sincerity about them, that careful search had falled to show that there was at the present time or ever had been a post effice of that name in that part of the world. It further intimated that I was mistaken.

That riled me a bit. No such place! Hadn't I been there? And hadn't I seen the post office with my own eyes? The correspondence must be kept up even if I did have to pay for it, while the superintendent used a department envelope that didn't cost him a cent.

pay for it, while the superintendent used a department envelope that didn't cost him a cent.

I used some of his phrases, together with some of my own that seemed to fit the case better than his did. When I got into the body of the letter, I cut loose. I told him if he would take a day off and go out on the Long Island Railroad through Valley Stream, Bockville Center et al., just east of Rookville Center a few miles, he would find the place. I was to reach; that it was a nice little place, and if it had no post office, it should have one at once. Then I finally declared my intention of carrying the matter to the Department—and I spelled it with a capital D, too. I rather prided myself on this letter; it was free from anything like pedantry or officiousness, but was calmly assertive of my rights. I pinned it to the rest of the correspondence, put on two stamps and malled it, aware of the fact that our own postmaster was deeply interested in the matter, and had told me from the depths of his own experience that "them city fellers didn't care a darn fur a country letter."

That evening I was discussing the matter with my wife for at least the twenty-fifth time, and wound up as usual by saving that I thought it queer they could not find as large a place as Bradleys.

Bradleys, "said my wife; "you mean Baldwins."

I always retain my composure no matter

wins.

I always retain my composure no matter what happens, and I did it that time; but it was a hard Job. Visions of expatriation, less majeste and a general calling down from headquarters passed between me and the peaceful tea table. Baldwins—Bradleys! Bradleys—Baldwins! I had been to Baldwins, and had been sending those people on a cold trail for Bradleys, a place that didn't exist outside of my imagination, and my respect for the department came back in a twinkling.

As soon as possible I replied hastily, "Yes,

twinkling.
As soon as possible I replied hastily, "Yes, of course I meant Baldwins," and then changed the subject by telling her the hens were in her garden.
When the reply to my four-cent effort came When the reply to my four-cent entor came
I did not open it, but put it in the stove as
quickly as possible, and when the postmaster
asked me about it I said that I had concluded
to drop the matter—it didn't amount to enough
to pay for the trouble. W. D. MOULTON.
MACEDONIA DEPOT, Ohio, April 20.

Marriages of Jews and Christians.

TO THE EDITOR OF THE SUN-Sir: You say that Dr. Silverman takes the ground that harmony in religion and not romantic love merely should be the basis of marriage. Now, I believe that romantic tove alone will as a rule induce members of differomy. The fact that some Republican members have yielded their opinions to the judgment of the majority should be is there much to ald us in the philosophy think that the different Churches are right if they alone will as a rue induce members of their thought of the Roman Stoics was given to:

"In the twentieth century religious aversions are as deep rooted as ever. But for practical reasons I then that the different Churches are right if they alone will as a rue induce members of think that the under the life of the life of the white that the different Churches are right if they alone will as a rue induce members of think that the different churches are right. oppose intermarriages, and it does not improve matters if a stipulation is made by which children

Some twenty-five years ago I, born a Hebrew, married a Protestant, and I thought it advisable to have the children born reared in the religion of my wife, for the simple reason that it is the mother around whom children are most of the time and that she has a much better opportunity to influence them as to religion than the father. It has often happened that the children while young have put religious questions before me which I could not answer, and embarrassing situations were the

equences. I presume that many people have had the same experience.

Dr. Silverman's suggestion that if two intend to marry they should agree on the religion they shall follow after their marriage will not be accep-table to many. There is an insuperable feeling against those who for any reason give up the religion in which they were born and reared, and I will state that I share this feeling. As long as the social belief is that religion has to remain a matter of chance, no views, however liberal, will be able to

overcome the desire for race purity. CHARLES P. STRAEOSCH,

NEW YORK, April 21.

To THE EDITOR OF THE SUN-Sire At present there is bound to be a relative decrease in Jewish intermarriage here, for the recent and present large immigration is almost entirely of Orthodox Jews, who, fleeing from persecution, &c., in one Christian country, are not, because of the absence thereof here, apt to marry outside of their faith, nor permit their children to do so, and they are atded to this by the fact that now, with their great numbers, all possible means for smiliation and social intercourse among themselves amply exist. Still, one is likely to underestimate the actual extent of present intermarriage, because both Jew and Christian would be likely to wed as quietly

and secretly as possible, to avoid comment, Such marriages would probably not be an-nounced in the newspapers nor celebrated at Sher-ry's, Delmonico's, nor even at Liberty Hall. Possibly some complainant D. D., on some quiet cross street, or some obliging notary or Alderman would tie the knot, or a sudden excursion to Jersey City, Hoboken, or some other nearby city would be could desirable for the purpose. A home would

be found desirable for the purpose. A home would then be established, the relatives and friends advised, and outside of these, who would know, who would even care to know? ADOLPH OPPENHRIMER.

NEW YORK, April 22.

" Hard Word From Up a Sleeve. TO THE EDITOR OF THE SUN-Sir: I have been holding the hardest word up my sleeve ever since the days of the spelling BBB for Webster on a bridge. forty years ago. I unearthed it myself, and have used it only on rare occasions and always with tatal effect. I am letting it go to you now simply because I feel that I have had all the glory out of it that is due to any discoverer. It is the adjective f zine, as coppery is the adjective of copper.

Do the Ancients Get It All?

TO THE EDITOR OF THE SUN-Sir: I am surprised that you permit the assertion of a correpondent to appear in your paper that "there isn't drink of good whisky to be had in Boston." If there were not a drink of good whisky to be had in Boston, how long would the Ancient and Honorable Artillery Company stay here? And if the Ancient and Honorable Artillery Company departed, there would be no Boston. BOSTON, April 21. IN VINO VERITAS.

The Resurrection. In dreary rain the bulbs were laid in earth,

And in a day the raindrops turned to anow. And fell upon the mound, where, lying low, The hyscinths were waiting for their birth; A little time, a touch of sun—the mirth Of flowers, which is color, to and fro Rippled and leaped until the world aglow With daffodli and crocus learned the worth

Of gold that knew no spending-Mystery Of resurrection from the dead that slept Yet could not rest until the darkened part Was toined to light, and free among the free-So thou, loved body, long from light beyeft, ANOTHER NAVAL HERO

Forgotten Services of Esek Hopkins, the

First Commander in Chief. To the Editor of The Sun-Sir: While nonor and reverence are being shown to the body of John Paul Jones, would it not be just to couple these honors with the fame of the first Admiral of the American navy, Esek Hopkins, whose memory has suffered an almost total eclipse? Other men who were materially aided through his exertions have been honored and have filled much larger places in the naval history of the Revolution

As Commander in Chief of the Continental navy, both before and after the Declaration of Independence, for a period of more than two years, his experience was a constant struggle against a succession of circum stances which, without fault of his, prevented im from carrying out the orders of Congress and which defeated his own plans for extended enterprises. The best informed and the just men among his contemporaries recognized the fact that his failure to accomp

the just men among his contemporaries recognized the fact that his failure to accomplish certain expected results was due to insurmountable difficulties, but there was a popular feeling that he had not exerted himself as strenuously as he might have done. The result has been that his place has never been defined nor the service which he rendered properly estimated.

At the outbreak of the Revolution Esek Hopkins was the best known sea captain in the Colonies. For forty years he had followed the sea, both as merchant captain and as commander of privateers, as well as in the Colonial service during the French and Indian war. His ability and enterprise were undoubted, and although he was nearly 60 his previous achievements pointed him out as the best man for commander of the Continental navy.

Esek Hopkins contended for the idea of nationality and for social unity against those who sought to use the public service for private profit. His attitude was undoubtedly the cause of the persistent antagonism to him. He had committed the grave error, for a public man, of interfering with the chances that were visible to many people of Brituence for getting rich in the name of patriotism and liberty, and he had not policy enough to conceal his opinions or change his course. Thus he, like many men who do primary work that has developed great inventions, did not reap the reward of success. The most important work of laying the foundations is frequently overlooked. Esek Hopkins died Feb. 26, 1802.

L. B. Merriam. SUFFIELD, Conn., April 21.

The Brooklyn Academy of Music.

TO THE EDITOR OF THE SUN-Sir: A genral impression appears to exist among the citizens of Brooklyn that the erection of the has been provided for and is fully assured. Will you kindly permit me, on behalf of the board of directors of that enterprise, to correct this assumption, which is but approximately true. The academy's act of incorporation authorizes a capital of \$1,000,000 in 10,000 shares of \$100 each. Up to this date 745 persons have subscribed \$661,300, leaving a bal-

ance of more than \$340,000 yet to be raised. We have bought and paid for one of the most eligible sites in the borough at a cost of \$240,000, and it is estimated that a building appropriate to the existing and future needs of Brooklyn will cost \$700,000, exclusive of equipment, for which \$50,000 more will have to be expended; making, as you will see, the aggregate requirement a little over \$1,000,000.

Ten architects of high reputation have been selected to prepare plans, in competition, for the structure, and the result of their labors will no doubt put us in possession of an ideal design; but the directors are unanimously of opinion that it would be unwise and impolitic to begin operations until the needed amount is secured, their determination being to avoid mortgage or other incumbering indebtedness.

As it is of the utmost importance that the actual facts be clearly understood, it has seemed advisable to bring them thus definitely to public attention. We have bought and paid for one of the

nitely to public attention.

How great the need of the new academy almost every public interest of the borough bears witness, after a period in which our citizens have been deprived of a local social. bears witness, after a period in which our citizens have been deprived of a local social and educational center. Among those citizens are an equal or greater number believed to be as well able to subscribe as those who have already done so with such commendable public spirit. For the sake of the commercial and property interests of Brooklyn, to say nothing of her higher needs, the sooner her merchants and others who are most directly concerned come to the assistance of this project the better, it would seem, for themselves, and the specifier its beginning and accomplishment.

Permit me very heartily to thank you, on behalf of the directors, for the assistance you have hitherto given us, and to solicit your continued cooperation.

Charles A. Schieren,

President Board of Directors.

Brooklyn, April 22.

The number of steamers owned by the Nippon usen Kalsha, or Japan Royal Mail Steamship Company, is seventy, of 236.256 aggregate tonnage. with another steamer of 7,200 gross tons now by ing. The profits for the half year ended Sept. 20, 1904, after deducting fully for depreciation, insurance and repairs, were \$715.400 nes. A dividend of \$680,000 was paid on \$11,000,000 capital. The value of the entire fleet is \$12,294,065.

Japan has bought 10,000 horses in Australia for the use of the Japanese army.

The Japanese Imperial Educational Resoript says: "Advance learning and regulate your pur suits, developing the intellectual faculties and per-fecting the virtuous and useful elements. In any emergency, exert yourselves in the public service and exhibit voluntarily your bravery." This ex-

hortation hangs on the walls of every Japanese schoolhouse and is read in unison aloud daily. Japan subsidized a company to build the Corean railway just opened. All the rolling stock came from the United States—the locomotives from the Baldwin works, Philadelphia, the cars from various American car factories, and the ninety pound ralis from the Carnegie steel works. The cost of the Seoul-Fusan line, 278 miles, has been about \$50,000 a mile, or \$13,800,000. There are twenty-six tunnels, ninety-six long bridges and about 500 smaller ones. The two chief construction engineers were

Japanese school teachers and Japanese text books are busy in the Corean schools.

An American, Mr. D. W. Stevens, is Minister c Foreign Affairs in Corea, and a Mr. McArthur is Minister of Finance. Both were put there by the

Japanese Government. Japanese legations abroad now look after all the international business of Corea. Japan will reform the chaotic monetary system of Cores, and probably introduce the gold standard

She may organize a Corean army, officered by men who have been trained in Japan. At the launching in England on March 22 of the Japanese first class battleship Kashima, Sir Andrew Noble said: "The Japanese, by their patience and their strategy, their bravery and their dignity, have risen to a high place, and may be claimed as one of the greatest nations in the world." This ship and its twin, the Katori, will be the two largest battleships in the world, 16,400 tons dis-

The Bank of Japan, in conjunction with the Japanese Department of Finance, is establishing a bank in Manchuria, with branches in China and

Japanese 6 per cent. Internal bonds, redeemable in seven years, sold recently in France at prices ranging between 93.50 and 95.50. Japan wants to bur, for Formosa, boring ma chinery for petroleum and artesian wells, and as cumulators and second batteries for telephone and selegraph lines. There's an opening for American

goods in those lines,

From the Charlotte Observe Down East Trade street yesterday afternoon his tall clamped between his legs, went a certain pointer dog whose name the reporter could not ascertain. He was running his best and most invitingly. Every dog in sight laid chase. Several fox terriers with cropped tails, born scrappers, and breeds of other mention waken from their sun sleep and went after him. They slung up a sight of dust from their clawed heels, and made the ambient air vibrate with their yearning voices, but whether or not they overtook the cowardly pointer is ye unknown. They all passed over the rise of the hill and disappeared. Mr. Henry Nathan said that the thing occurs every day: that pointer is beset with nies and he will not stand before any of them but makes a daily scene with his timidity.

Courteous Miss Smith From the Manistee Times.

I wish to state through the columns of your paper that the persons who claimed to have seen nude pictures made by me or at my place of business are both liars and blackmailers. And the truth is not in them, as I would not make such pictures. It only originated from a blot that is a disgrace to mankind. And only that I consider the our benesth me I would certainly horsewhip him as he deserves who would be a credit to Manistee. JENNIE E. BMITH.

Obdurate Bridge Creek From the Mitchell Sentinel. An effort was made Saturday to change Bridge Shall yet be joined to soul, as soul and heart. Creek back to its old change, but Sunday morning it was back to there it was changed from your